M 1403

Boston

Monday May 13, 1968

MR NYLAND: So now it's a little bit more like a habit, huh? Two days here every two weeks is better than it was before. It's a little bit more a semblance of a group, not very much, because, for that I would have to live here longer, and also in accordance with the pattern that we are used to in New York some of my telephone or conversations and so forth. That we don't have very much here as yet and I don't think, it is perhaps not necessary. Now, there are always questions that one can ask in a group when they have reference to Work or they have reference to an application of Work in your ordinary daily life. And of course there is a set of questions which are more private where one doesn't want to express it in the presence of others, or sometimes where people are a little bit hesitant in saying anything in the presence of other people. In that particular case I think it is useful to try it and to get used to hear your own voice whenever someone else may be around and that you don't get embarrassed. But I would say this, that for the time being, no particular private interviews as yet. Maybe next time when I come, I hope again in two weeks. and at that time I understand, where is Susan?

SUSAN: here.

MR NYLAND: We may have some organ at that time. Right? If we can? So that then there may be a little more time before or after, whatever we can arrange. I'm

afraid that tomorrow with movements at 4 o'clock, it may be difficult to set aside some time again before or after in order not to get it too crowded, and tomorrow morning I have plans of doing something else.

But it begins, it can now become much more of a group working and for that reason I think you have to concentrate as many questions as you might have to ask them in the Group itself, particularly when they have reference to Work. But there is one thing I want to say before we begin. Last time when I was here I tried to explain a little bit about the attitude that I have towards Work, and that I hope other people who are interested in Work also would share. A relationship between the Group and myself is based on confidence. If you don't have that kind of trust in what I tell you and what I sincerely mean, there is no possibility for any one of you to do any Work. Either you thake it and you have belief in it, and you try, and then you get certain results, or you don't, and there maybe something wrong and you can ask. And after some time when you feel that you have given it enough, so as to be satisfied that at least your conscience is clear, you have naturally a perfect right to leave. But during the period that you come to a Group, there has to be in relation to me and in relation to each other a certain amount of confidence and trust in me as well as in other people.

Now there have been certain activities in the Boston Group, and to be quite frank, I don't like them. We can get over certain ideas that there is a little bit of jealousy once in a while when you talk, a little bit of self promotion, or that you cannot understand why so and so, and that you get a little angry at each other. But when there is a question of trust that I have given to some people to execute certain activities to the best of their knowledge, then I expect them to do that, and if they cannot do it, I expect them also to tell me why. I'm not the kind of a person who hides behind someone's skirts. When it is necessary I'll mention names, and in this case I will. And I do not wish

anyone that I cannot trust to be in this Group.

We had a library. A person was entrusted, both with books and with tapes. That person in my opinion has forfeited that particular responsibility. I mean Virginia, and I don't wish Virginia under these conditions to be here. There are tapes still outstanding which do belong to this Group and not to her, and I wish them to be returned. I've written her about it. I got a letter back which doesn't mean anything whatsoever, and at the present time these tapes are not worth anything what so ever. But the attitude is entirely wrong.

When we talk about Work, we talk about your Life. We talk about the necessity of being honest with one's self. When one talks about Work in a Group and to other people, we talk about a sincerity, that you're not putting on certain things that you have not experienced. Because we want to get at the Truth, and the real truth, and we talk about absolute truth even, and when that is involved, something more is involved then just a nice little " how do you do". I mentioned last week this question of seriousness. So now, Virginia, you have your choice. Those tapes that you have come back, and then I will consider if I will allow you to continue with this Group. If they don't come back, you quit. It's up to you. You can sit through this meeting, but after that I wish your answer.

VIRGINIA: I will sit through the meeting.

MR NYLAND: Huh?

VIRGINIA: I will wit through this particular meeting.

MR NYLAND: Yes, you can. I will allow it.

VIRGINIA: After that, I would like to discuss these tapes.

MR NYLAND: I will allow you to sit through this meeting. What happens after that, we'll see.

VIRGINIA: This is not just a one-way course. You have to hear two sides.

MR NYLAND: Unfortunately, Virginia, I have my opinions.

VIRGINIA: Opinions don't mean anything.

MR NYLAND: For me, they're a great deal. But I'm not arguing.

VIRGINIA: Neither am I

MR NYLAND: OK. Questions

QUESTION: At the last Work day, I tried to observe myself. I didn't, I didn't do very well. I wonder if you could tell me something about how to observe myself while I try...

MR NYLAND: Has the question of observation ever come up? You've been coming a few times now at least. How often?

QUESTIONER: Ah, every Thursday.

MR NYLAND: For how long?

QUESTIONER: For about a year.

MR NYLAND: You mean to say that during that time this question of Observation was not discussed?

QUESTIONER: Yes, it was. I've heard you say, talk about Observation too, um, but that Work day was the first time I have tried to Work physically and to Observe myself at the same time, and I didn't get very good results.

MR NYLAND: Suppose we start now and supposing all of us making an attempt. And what is involved? All of us sit. All of us have a body. We sit in a certain position. Sitting on a chair; sometimes a little tense; sometimes an expression on one's face one way or the other. Sometimes we make movements. We re-sit. We do this; we make movements with the head. You clench your fist, you undo it. You relax. One speaks.

All during this time this body remains in existence, because it keeps on breathing. It is there. And it is a fact that I know, particularly when I think about it afterwards and I recall that I have been here and I'm still here. I use my ordinary mind to make this fact clear to myself. That since I came in and I sat on a chair and since I'm now here and I talk, that my mind records the fact that I have been here. So, to some extent I have an opinion

about myself in some way or other when I look back. I see myself in memory, and I also know that I have been here.

Now, whenever I use my mind for trying to describe that what I so-called have experienced, it is of course something that I then talk about in the past as being here or there, or doing this or that. And when I just sit it is not so difficult to assume that the way I have been sitting was nothing unusual; but simply the fact remained that I as a human being sat on a chair during a meeting and every once in a while perhaps spoke, or in any event I listened. And when I afterwards in my memory recall that, I can describe it, and I can come pretty close to the truth. Because there is nothing in me that at such a time would like to embellish or even to hide from myself the fact that I have been here.

When conditions are very simple, that is when not much is involved, a description with my ordinary mind is useful enough. At least it is useful enough for ordinary purposes.

Now it is another question if I want to use that what is this kind of knowledge of myself for something that I want to build on, something for the future. You see this is another question when I become concerned not in describing what I am but the usage of that what I am for the purpose of further growth. And the principle of that question is entirely different from the statement of the fact that I happen to exist in such and such a way where it doesn't matter at all when I sit how I have been. But when I have done certain things and I explain it to myself or I recall a certain relationship with other people, or I've been engaged in something that really required my attention, or where I, in describing it, remember that I was involved, sometimes emotionally, sometimes quite intellectually, that then at such a time when I try to describe a much more complicated form of behavior, I'm not entirely clear that that what I'm describing is the truth. But many times in thinking about it, and in particularly when there are certain activities

which I afterwards don't like, that I then in thinking will try to describe them a little bit differently so as to be able to live with them. But this all I call simply a subjective recording of myself and it becomes a little questionable if it is the real truth or not, or is it an interpretation, or is it something that has happened with which I was identified, or is it something that by association has recalled also other things which then influence a judgement I have about myself.

This is really the problem. Because for ordinary life when I know what I am and I have been and it is fairly accurate, it is quite sufficient for me to continue to live with. But when it's a question to know exactly what I am and I want to use that as a fact of my knowledge which I say has to be truthful when I want to build something that should remain truthful, there has to be a foundation of myself which is so clear and so absolute that there is no question anymore between that what I have thought and that what I have felt. I'm only trying to explain why it is necessary to accumulate what we call facts which are absolute, facts which are truthful, facts about which there is no further question at all. This is the reason why one becomes interested in the idea of Objectivity, because Objectivity is not necessary for ordinary life; subjectivity is quite enough. And we can manage in this world the way we have been doing it already for quite some time. But I'm afraid that when I try to recall certain events in which I was very much involved, that then I will tip the scales a little bit to my advantage because I don't want to recall certain things that were disagreeable to me. And as soon as I start to reinterpret them or I have a personal opinion about them, or because of associations they become a little bit over-weight in the other direction, then I get away from that what is Absolute for me.

Now don't let's talk about the reason for Absoluteness. And only to say we want to find out to what extent a person can become Conscious. And that Consciousness for him means that he is building something that is more per-

manent than his body at the present time indicates. And this question of permanence is in the direction of that what from earth could be called of more absolute value. Because when I wish to grow I have an idea that that what I am now is not perfect enough to be called Absolute in the sense that God is Absolute. And if it is a matter of developing or evolving, this evolution takes a certain direction towards that what I call Absolute. It's a question only of terms, and for the time being I simply say it is not subjective. It is in the direction of becoming more objective and it is then a kind of a realm in which I hope that a Soul, if I can build it would actually be more able to exist when it cannot exist on earth.

How do I now go about it when I wish for myself to evolve or to acquire that kind of consciousness? In the first place if it has to be non-subjective, it has to be quite clear that that what is intellectual recording of facts should remain facts as they are. And for that reason I cannot have any interference with anything else of myself, neither associations or other thoughts, or that what is identification with my feeling. So I wish now in Work on myself to acquire facts which are as Absolute or as Objective as I can make them. This means that my mind as it is functioning now, and when it is functioning in ordinary life, it is subjective. I would like to have something that records facts in a mental fashion which then functions as an Objective Faculty regarding that what I am.

Observation means that something in me should start to exist which enables that to record facts about myself. So the true Observation starts with something that I now hope or create or assume to exist, and I call it "I", or the beginning of "I". I can also call it the beginning of my Soul. It is the beginning of an intellectual capacity which can function Objectively, that is, in the true sense as recording only. When I observe, I say this "Little I" observes me. It means that what is now observing me is separated

or functioning separately from that what I am as an ordinary human being and we divide it now in "I" and "it". And when I say I wish to Observe, all I mean is, I wish this "Little I" to observe"it" which is my body and all the functions of the body.

In the first place this process of Observation as it takes place, as if outside of me. I use that simply as a term in order to indicate that there is a little distance between me as it and "I", and that the degree of Objectivity is indicated by the possibility of such a distance the more it is detached the more chance there is that the "Little I" is recording in a more objective and absolute sense.

So you have to be careful when you say "I observe" what you mean. The "Little I" wants to observe me. Me is myself as personality. Me remains as a body sitting in a chair. It remains breathing. The blood circulates. My feelings continue. My mind and thought processes continue. So there is very little of this "Little I" really that exists. But in the beginning it has nothing else to do then only record. So it is a simple process. Now I say I wish to Observe. What in me wishes to start this process of Observation? Obviously, the wish is still subjective, but the wish is now indicated that on account of what I know of myself, that I wish to become something else which I say is more free from that what I now call my personality. So when this kind of a creation of the "Little I", and that functioning separately from what I am, that what is being observed is my personality. That what is the Observer is the "Little I". The process of Observation from the "Little I" towards me has to be free from interpretations on the part of myself. It cannot be identified with any kind of a feeling because then it detracts from the intellectual quality. So the process is now an intellectual functioning which is not my thought because it is connected with associations, and I simply use the words to become Aware. And I also use the continuation of such an Awareness or a state of Awareness on the part

of "Little I" as a state of "Little I" being Awake. So that then the Distinction is,"I is Awake, but me as "it" remains asleep.

That what I try to say regarding the difference between a mental functioning, one as a thought process so that everything that takes place in my brain as it is now, and that other where the "Little I" is which tries to become Aware, simply means that I would like the mental functioning to be completely free from associative processes.

So now here are the three requirements. "I" observes me, "it". And this "I" Observes Impartially. And this "I" records the fact of existence of me at the time it happens. Now this is true Observation. The difficulty is now how to put that to practice. In the first place to create "Little I", then to let it function. Before it can be created I have to have a wish and I have to have a certain amount of knowledge of what is involved. That particular process is still subjective. But it is subjective to its highest possible extent, that is as pure as I in an unconscious state can make it. And at the moment of creation of "Little I", I go over, at least part of myself, into an Objective state in which "I" is an Objective state and "it"is still subjective. And the process of Observation is "I" observing me. And to make it easier for the "Little I" to try to have at least a certain result the observation for the time being is only that what is my physical behavior.

So now you see it is rather difficult. I sit, my body is there. The "Little I" is now created because of my wish, and records the fact that I exist... sitting. But I cannot describe it. I cannot like it. I don't care. Only I'm interested in the fact that it exists. And this "Little I" has to remain in existence recording it. And as soon as there is not enough of a wish, or the "Little I" is still too small or that what belongs to myself as personality is predominant, it simply clouds the possibility of the "I" even observing me and this of course I notice all the time. I say I wish

to observe. I mean "Little I" observe me. And a certain amount of energy goes in that direction. And almost immediately after that I lose it, because my ordinary mind partly takes over, or there is no wish, and I have a very difficult time of keeping the "Little I" alive as it were, and to feed it all the time with the wish that this "Little I" should observe me.

In order to learn this and in order to give the "Little I as good a chance as I can, I will want to make the process very simple so that in that what is being observed, even subjectively, there is very little chance of identification or a feeling, or a liking or a disliking, and very little chance of having any associations with it. Out of the physical behavior forms I select a few that are rather easy. And I say when I walk this body is walking. As this body is walking the "Little I" could be observant if it were there. And so I try. As I sit I wish a "Little I" to be there to observe me sitting. I make the attempt. I lose it. I know I've lost it because after a little while I know it isn't there. I make the attempt again, and again, and again.

Now when one tries to do this while being physically engaged like you said on a Sunday, it's practically impossible. As soon as I pick up a hammer and I have a nail in my hand, and I'm going to hit the nail, I do it with all of my body. I want to do it right. I surely don't want to hit my fingers. So I need all the attention. Where is my "I"? It isn't there. If I wait and stand still and don't move, at that moment it may be possible that there is an "I", and I say "As if I is now Aware of me". As soon as I go into activity I have a very difficult time to keep the "Little I" observing me, but that is only because I don't know how to do it, and also because the "Little I" is so small, and there is so little energy available, you might say, to feed it. This is the practical difficulty of any kind of an experimentation on the part of myself to try to create the "Little I" and to let it function. And still this is the only way by which Ican learn by constantly trying and trying and trying.

So the solution is don't make it difficult at all. Only do it when there is a possibility of a chance that you think there might be the "Little I" existing and remaining in existence for a little while longer that just a second. And that is how one starts. The appleication afterwards and the wish afterwards of having an "I" which can remain in existence and can remain aware of me, so that the state of that what is "I" being then for one moment Awake, could continue to remain Awake, and that then after that this "I" exists and at the same time this it, my personality, remains in existence. So that there might be a Possibility of an Objective existence and a subjective one.

These things of course are far away, but it is an ultimate aim.

Start with very simple things. Start in conditions where no one is there. Start in such conditions where you have reduced your activity to practically nothing. Walk very slow. There should be some movement. Move your fingers or your hands or your arms. Move your head and see if at such a time something in you could function as a "Little I", becoming Aware of you, your body moving, and then in that recording almost could become neutral, that is, accepting the fact of you as body, part of your body moving, or doing certain things, or behaving. You understand now? Alright.

Yeah! Fred

FRED: Ah, Ah, I'd like to hear you talk about a couple of things, but I'll tell you what I did to start off with. I, ah, since the last time I saw you, I gave myself several tasks, and Ididn't do any of them. And then this week I

MR NYLAND: Why did you give them? Why did you give the tasks to yourself?

FRED: Because I wanted to try to Work.

MR NYLAND: Yeah, but you didn't do them. Whydidn't you do them?

FRED: Because I didn't really want to Work.

MR NYLAND: Then, Well, we are back again where we started. The first thing then is when you give yourself a task that you mean it.

FRED: Yeah, that's what I think.

MR NYLAND: Yeah, so now how will we do that?

FRED: Well, I'll tell you what I did. I tried to do something. I fasted for every other day for six days ; three days I fasted and three days I didn't. And I tried to link that up with Work, like when I got hungry I would try to use that as a reminder, and I really did try to Work. On the days that I fasted I tried to Work more than, well, better any ways than I have tried. And on the days that I didn't fast, there was like a little carry-over, you see and I tried to Work a couple of times on those days but not so much on the days where I didn't eat. And then as soon as I stopped that I had no more wish to Work. Ah, but the last two days, yesterday morning when I got up I had a little bit of a wish to Work and I was somehow, and when I got up I was somehow present to my body which was there in bed, and it felt right. And I said if I get up now and move around, I'll try to Work. And then I went back to sleep. I didn't get up. I didn't try it. But then I've been...

MR NYLAND: That's good, Fred. It is very good. It is only too bad you cannot fast all the time.

FRED: Yeah, I'd also like to hear you talk about the right way to do that because there's a tremendous amount of energy

MR NYLAND: No, the question is you have found certain ways by which you can teach yourself. And it is now the fasting which has helped you. at least a little bit more to become more attentive and also to have more of a desire to do something because you put yourself, and this is like that kind of a task, you put yourself in conditions which are of course unusual, and when they are unusual, they come to your notice. They're linked up with the reason why you did it, and then it helps you to make that kind of an attempt.

Now if I fast, my body experiences certain things which are a little disagreeable. One doesn't always want to be in that kind of a state, and

surely my attitude would be to satisfy it as soon as I can. Instead of using the body for that purpose. I would use my mind. I would say to my mind "you do now as if I am fasting." The thought can be very strong in your mind, and it can be there without the experience of your body having experience of fasting or hunger. You can imagine that you are hungry. You see your memory is sufficient for that because it can recall a state which you experienced, and you can bring it back almost as if it in reality exists.

This question of clarity of the mind depends on the wish to Work. And the wish to Work is now linked up with the results which you have obtained by means of fasting. So you have a taste what it is to be able to Work. This taste is translated in you in the wish to try to do it again. But this time not with the aid of your body, but with the aid of your mind. In order to do this well at the time when you want to be reminded to Work, you bring back the experience of the fasting. You remember it, and your mind is clear that it was done for a definite purpose. You also know that at that time the energy which goes into the mind and which recalls that particular experience for the purpose of Work is strong enough. And then you make an attempt to Wake Up.

If I in my imagination can recall the days or the times that I was Awake, and with this state of Awakening or an Awareness, I've had an experience that this was Work and it has given me something that I can now recall almost with joy that I have done it, my imagination will help me to bring back a similar state in my mind which then at that time will be created or changed over into the wish "I must now do something similar" and then you will do it.

FRED: Is it all right if I fast one more day to...

MR NYLAND: You can fast as much as you wish. Only I want to get it away from the fasting.

FRED: Yeah, I know what you mean, but I would like to do it one more day so I...

MR NYLAND: Go ahead. You can walk backwards. You can do all kinds of things to remind you. But that what ultimately will determine the wish to Work is your feeling. I have to have in me such a strong desire that I must Work and my mind can help me to tell me why, and my body can tell me certain times when it is in a state of contortion or when it has hunger pains, or what ever it may be, but everything has to be related to my honest attempt in wishing to change the condition in which I am unconsciously into a condition which is more becoming to a man. Fundamentally, that's the only reason. There are all kind of different motivations and I can put them in different kind of words. I can say I'm stupid. I can say that I'm uncontrolled. I can say I lose a lot of energy. I can say it is not really right for me to be like this, or I can say I wish to grow up. All kinds of motivations I can have regarding that what I am and what I would like to become. But what finally will determine it is the inner wish in myself and essentially experienced of the state in which I am is not right, and I know it. And I know it with the totality of myself. In that case I will wish to work. All right?

QUESTION: Another question that relates sort of to what you are saying now, and it's like there will be times when my mind is telling me all kind of things like this, why I should Work. Somewhere in the background there is some kind of feeling but I can't connect with it. And to a point of really using it. And yet sometimes, and it's happened very often this way that I'll listen to certain kinds of music and all of the mental stuff will disolve, and something really does seem to disolve in me, then I can use that energy very clearly, and it becomes very clear exactly what I have to do. And what you're just saying about the feeling, it's like I reach it very much at that particular time. The question I have about it is to what extent is this becoming dependent on something outside? For it to...

MR NYLAND: I think for a long time one is dependent on many conditions of the outside. I think that the complications of the different centers, the feelings and the thoughts, and the activity of the body, the particular wishes of the body, sometimes the functioning of the mind which wants to continue to think, wants to formulate, wants to explain, wants to find excuses, wants to be put in the way of that, what then prevents the feeling to develop. All these kind of things take place in the personality and such rationalization processes all the time will prevent one. Not only rationalization with the mind, but also with the feeling, until something happens that one is affected by sufficiently, to throw all the other things over board as it were or to make them disappear because they have really very little value compared to that one thing that starts to affect one. At such a time the body gets more in balance because there is something there that predominates and the rest is, you might say, hanging on, and it cannot interfere.

Now the change over is that the possibility of a balance within one's self has to be made by an adjustment of the three centers functioning more or less harmoniously. It's a very difficult thing to do, because usually one or the other or the third of the centers is predominant, and the other two, not liking it, will start to interfere, because they have to function for themselves. And unless that what is affecting one center is very strong, the other two are going to come up and interfere with it. So even if I have a wish to Work, my mind will prevent me. Even if I wish to Work, my body when it's tired will prevent me. Or when it is hungry. or when it wants to talk, talk, talk to so and so. I can have all the wishes in the world, but when my body and my mind to some extent, wants to talk, then I forget about my feelings. And the whole reason is that that what is the personality is so completely in disorder. There is a chance for everything to take place as it wishes. And as it comes along and as it is associated with a variety of other things which interfere with each other or are linked with each other. The condition

of the personality is that the three centers are taking in each others' washing. And they are absolutely not capable of staying by themselves, but when there is a little bit of a feeling, the mind is going to explain it. And when there are certain mental functions, then I start to feel about it. And many times I want to become active in order to show that what is alive in me can be represented by an activity of my body. And which ever way one takes it, and which ever way one looks at the body as a totality of the three centers, there is always an imbalance because all three are functioning for each other.

So the first place in order to bring a balance, the three have to be able to function separately from each other, or at least to some extent. And in the second place, the balance is not correct because there is an over-balance of the body and not enough of the mind. It depends a little bit on the type, because some people have a very strong mind and very little requirement of the body. And although the body may exist, the mind can be quite predominant and shut out all kind of feelings.

What happens to a person in general, and in general conditions, not unusual but ordinary kind, is that the body determines what it wants to do. If it wants to sleep, it goes to sleep. Nevermind what you feel, and never-mind what you think. If it has hunger, it is going to be satisfied. If, as I say, it wants associations with other people, it'll go out of its way, it will walk a mile for a Camel. You know whatever the body wants to do, it's going to do it in the end. You can talk to it at great length and for the time being you can force it to fast, but the next day you will be hungry and the day after you surely will. Unless there are certain things in life, that are so predominant let's say like caring for a sick person, and you are tired but this person is sick, you can sit up, because you love the person. You're not going to fall asleep. When you have to study for an exam, it doesn't matter. your body of course wants to sleep. A little coffee will keep it going. But

the reason is you have to pass the exam because your degree depends on it. If some thought occupies you at such a time the body is able to withstand it for some time but my! as soon as the thought is gone the body says "now", and then you sleep for twenty-four hours.

So it is really this heterogeneity of the body, this unequilibrium, this lack of homogeneity, the lack of a balancedness in the body. And as I say, in the first place one tries to separate the centers so that they can start to function a little bit normally. In the second place, that what is then function a little bit normally. In the second place, that what is then functioning has to change the balance to a more normal one. And for personality to grow up and to really become what it should be is to give each center the proper place, not to negate them, but to place them in relation to the other tow. The body has a relation to feeling and mind. The feeling has a relation to body and mind, and the mind has a relation to the feeling and the body. It should be balanced. And the balance should rest with the mind. And the body should become negative in relation to the mind. And the balance is in my feeling. As soon as there is this kind of a balance, I keep the other two in balance when I am in my feeling. And that is why when I am living in my feeling I will be able to keep balance between whatever thoughts happen to come or whatever activity my body would wish. My balance within my feeling will give me the chance to really Work.

You see the advantage is really two-fold. In the first place it gives me in ordinary life a stability which I usually don't have. And the second is that by means of feeling, if they become purer and purer and then have an emotional quality, they will link up with that what is of a higher level and what I'm really talking about is the difference between one level of a man and another. When he is completely confused he is at a pretty low level, and nothing really will function normally. As soon as he starts with one, the others come in, and he is not complete, although for practical purposes he is,

for the purposes of growth he is not at all.

By changing the level of one's being by bringing about, let's say cleaning one's house first and putting it in order, in having this balance I raise the level, and with this level now being balanced properly, with the mind as positive and the body negative and the neutralizer my feeling, that what is the level now from my feeling can extend in connection with higher levels. For me on Earth my possibility is my feeling. It's not my mind yet. My mind only gives me guidance. When the body is number one and the mind is three, the relationship is one-three, receiving from the mind insight to know what to do, and it goes back to two.

You see this is really how a process of growth takes place. One- three- two; two- four- three. In that case three, being intellectual, is then the means for reaching the next higher level. But my first level is an emotional one. It's the planetary. And for that reason if I want to go from Earth to a higher level, I have to go to the planetary, but I use the Sun to tell me where the planets are. When I'm on the planetary level, I'm ready to go to the Sun. But the point that I want to reach is outside of the Sun in order to return to that what is the Sun. This is what Imean by one- three- two; two- four- three; three- five- four, and so forth It is this constant (French phrase) this question of going back in order to have in between that what is low and that what is high to settle as it were for the middle.

So you think when something predominantly emotional affects me everything drops out. But what I have to have is within myself the ability to settle for myself within that what I am without being dependent on the outside world. As I say, this takes a long time. But of course it is possible. Because what really takes place, when the emotions start to become, developed, when there is a possibility of going from one level of one's being to another level which is higher, the direction is already established to free one's self from the level of Earth. And the contact then that is established by means of this

Emotional Center, functioning now emotionally in a certain form of purity, becomes proper to receive food from Above.

Fundamentally, this is the problem. When I wish to pray to God, I hope God is going to give me something. But for that it is necessary for me to be receptive to that what could be given. And I only prepare myself by a definite form of openness which is situated in my emotions and not in my body. And not in my mind because it is too closed up at the present. But my feelings have a chance for development. Then that feeling where ever it happens to be, in my chest as a chakra or solar-plexus or even my heart, can then receive food that is necessary for the establishment of a relationship between me on Earth and God in Heaven. You see what I mean?

It's quite right. It doesn't only belong to the emotional; it can also belong to the intellectual. Intellectual sometimes can predominate in such a way that it also gives a balance to a man and excludes all the rest. I can be involved intellectually in such a problem that nothing in the rest of the world exists. But you see it enables me at that point not so easily to go over into a state of balance. At the same time the principle applies. But I have to do something else in order to balance it up. If I become a Yogi, I have to become a Fakier in order to become a Saint.

QUESTION: I'd like a task concerning talking. Lots of times when I talk to people, this happens more and more, the feeling I get sometimes when I start on a conversation with some one who wants to talk to me, in my family, you know, people I haven't seen in a long time, and even people that I know, I get in the middle of it somehow and I feel that, well, I'm giving away too much, or I want to stop talking. I fell like it's not important enough to waste, but I've already gone so far and it's really hard..,

MR NYLAND: Why do you start talking to them in the first place? Who starts it?

QUESTION: Sometimes just saying hello, you know to people, sometimes because you haven't seen them for a long time.

MR NYLAND: Well that is all right. You can say "how are you" and so forth. I thought you meant talking about Work. In general you mean?

QUESTION: Yeah

MR NYLAND: And then you talk too much. Are they interested?

QUESTION: Yeah but I don't want to talk any more. I want to...

MR NYLAND: Is the problem that they ask you questions and you don't want to answer them? Or is the problem that you are boiling over and want to communicate to them?

QUESTION: Most of the time it's like I have a lot of energy and some of the times when I want to communicate something to somebody, I can't really talk about Work because they're not interested.

MR NYLAND: Well, talk about blue sky. If it is energy you want to get rid of. And if you are not bothering the others. One general rule. If they ask you questions, answer, but don't answer all of it. So if they are dissatisfied, they will ask you another question. And if they don't ask a question you know you might already have talked too much. That is, if you want to get rid of energy by means of communication with someone else. And usually it will mean that the other person is not really interested, then only a very superficial of, "how are you" and "you look well and how is the West Coast?" And after that it very often stops unless they know something and are interested in you and your experiences. To the extent that they are and honestly are interested, to that extent you can tell. And I would not hesitate to say it in a certain way you wish to say it, having in mind that you actually want to communicate something of value to them which is of value to you. I think you're entitled to do that. But you can not give so much of yourself when you know it's not received.

QUESTION: I know about that

MR NYLAND: Good! Then if you still have extra energy and there are no people around you go out in the street and you sing, or you start cleaning a room,

Or you do some dirty work. Even if there are possibilities that you could communicate to some one else who is willing to listen I would not run the risk, because you might over talk. If you want to talk or if you want to show your energy in some form or other, take an object that cannot talk back. Express your affection, if that happens to be the way the energy wants to come out, to a cat. Or, talk to little children. You're pretty safe. That is if you need something else outside of you.

QUESTION: Can I use that to Work?

MR NYLAND: Certainly! You can use anything to Work. Particularly when it becomes a little unusual. Do you talk often to little children?

QUESTION: Yeah, when ever they're around I do

MR NYLAND: Then that's an easy way to get rid of your extra energy. But a cat is also good. Any kind of an animal, even a canary... Or a mouse if you happen to see one.

I think the idea of having too much energy is really not so.

QUESTION: It's not like having too much energy. I like, when I get into a conversation even with people who are in Work and I feel like I'm talking too much and I withdraw...

MR NYLAND: I already told you that. If there are no further questions, don't answer. And simply don't talk because you would like to talk yourself. And always answer with leaving the other person a little dissatisfied. It's a very good rule. And many times one knows one has already talked too much. And of course you shut up. But the next moment you start with some one else. You know there are people who always want to talk.

QUESTION: Humm! I feel like one of them.

MR NYLAND: Oh I think we all know that kind of experience. Does that help now?

QUESTION: Yeah! Thank you

MR NYLAND: Because there are many other ways by which you can overcome it.

I said physical work. But you don't have to be physically engaged. You

can talk to yourself. You can use the energy for tensing certain parts of your body. Then detensing it. You can use your energy in relaxing. If you're inclined you can use your energy quite profitably in hallucinations. When I intentionally hallucinate, intentionally imagine, intentionally make allegories, intentionally dream. And that is all within your own domain without running the risk that you attract anyone else. And if one is religiously inclined, you can intentionally pray.

The question of intention depends on the determination on the part of one's self. When I say I wish, and then say "I" wish, and again I say "I", and with the third "I", I exclude everything else of the rest of the world. It is me. "I" wish! And I say this a few times. I say "I" can, again, three times. And then I say "I" Am. Again, three times. This is like a prayer.

Practical questions! You know when I come here now, more or less habitually, you have to have questions ready on Monday, so that when we talk about it, you can apply them Tuesday. We can talk on Tuesday about results. I warned you a little bit last time. I was also angry. You must make it worthwhile for me to come.

To be quite honest, I do it at great expense of energy. And also at great expense that I take it away from other people. The groups in New York go on. And although it is good for them that I'm not there, I know that I do take away certain things for their benefit. And that is represented in that what you can extract from these meetings. It doesn't make any difference to me how many come. It does make difference if you're alive.!

One moment. Who had their arm up? Did you, John? Yes.

QUESTION: I had two questions. And they seem relevant right now even though they aren't that practical. I'll ask them and maybe you know what answer to give. One of them was where possibly we talk about a possible individuality. And growing out into that. Where might you find it? In what you know of yourself now.

MR NYLAND: Have you any idea what is meant by individuality?

JOHN: No.

MR NYLAND: Well then it's difficult to explain it then, unless you want to have a definition of it. That what I am at the present time unconsciously, that is totally conscious, it means Consciousness, Conscience, and Will; is Individuality.

The change over from the unconscious to the conscious state is by means of crossing a bridge, which bridge at the moment when I cross it, you might say it receives at the time of such crossing a certain confirmation of that what is within me, which is then formulated to be used when I get across the bridge. And I call it Objectivity.

The separation between personality and Individuality is like the change over from one step to another. So it is not just an evolutionary process where one thing will flow into another. But never-the-less there will be a personality at a certain time, and after some other time, or, what ever may be the difference between the present and that what is future, it may be a moment, and it may be an infinity, simply I reach another state which I will call a state of an Individuality.

The characteristics of Individuality are that what is Conscious, of a brain; that what is emotionally and Conscientious which is an emotional body, and that what is a Will which is the execution of that what is the thoughts or the feelings in a Conscious or Conscientious sense, that what this, personality, has to do as action, that is as a result of what is thought and felt, in the activity, which means the Will to Act. Where ever this now comes from as a result of Work, as a result of gradually accumulating certain amount of knowledge which I simply call Objective Facts because they have to be tinted by that step where I wish to go, that gradually out of this process of the accumulation of such facts certain things will take place with the "I" developing into an entity of Consciousness. And parallel to this a possible development of a Conscience of an emotional quality since that what I know to do and that what

I wish to do become united in a result in which there is no contradiction between the two. So that gradually that what starts to exist first as an Objective Faculty and growing out to the possibility of becoming a Conscious Entity runs parallel to the Conscientious attitude and that what becomes Kesdjanian Body. So that Individuality is in the first place that what should function Consciously and Conscientiously and has a Will; in the second place that Individuality can be made up of that what are now three bodies of which I have one and a half. And the other one and a half is potential. And that the formation of Individuality is based on the full outgrowing of that what is still my Physical Center, that what is my feeling going over into an Emotional Center full grown, and that what is intellectually starting at "do" becoming an Intellectual Body. Personality at that time has merged with that what is Individuality as the three bodies full grown. But the totality of man when he wants to become Conscious as a unit will need the fusion of the three bodies into one. This is the law for progress of man to free himself completely from Earth and to go over from Self Consciousness into Cosmic Consciousness.

How it takes place by means of Work in order to develop "I", it is the Observation process I talked about a little while ago. Following that, or partly already connected with it, is a process of Participation. That is, that "I" starts to affect the conditions of the unconscious state. So that out of this what is Conscious the rest of my unconscious state will become Conscious. It simply means that that what is functioning as a mental something I call Awareness is now spreading over the total functioning of my mind, and that each part of the mind will start to function Objectively. When the feeling center is affected by that what is my real wish and running parallel in the development with that what is Intellectual Body, the emotional quality of a personality changes into that what is, in the first, the balance for man, and in the second place that what connects him with God. At such a time his Conscience is developed. The third effect is that man becomes free from his body.

And that the place of the body is only as a servant at the command of whatever Consciousness and whatever Conscience exists.

So you see it is a rather complicated picture for an Individuality. Partly it is that what is now potential and grows out and becomes actual. Partly it is the reforming of that what is now personality into an Individuality. And the ultimate aim is the fusion of three bodies into one. At any one of the points of this kind of development you can say there is individuality of a certain kind. Before it reaches 100% each body has to die.

Now, the second question.

JOHN: The second one was I wanted to know practically how I could, maybe you could suggest a direction to go to look for...

MR NYLAND: Practically the application John is always that one first has an emotional state. I have to consider the way I am in daily life. When I see sometimes that I'm confused, that I really don't know what to do, that I have no particular sense of direction, that I have very little that I call solidity within myself to which I can return. In the first place I try to accumulate facts about myself sometimes a little bit more Objective than others. but I keep my eyes open to experiences as I now have, and I try to look at it as much as I can possibly Objectively. This is the beginning of an accumulation of facts so that I will not turn away from that what I start to realize I am. And that in that state in which I am in now, and I have to admit that that is what I am with all the degrees of obnoxiousness, degrees of dislike, degrees of certain things that I believe are a little abnormal or strange, that I'm perfectly willing to accept them for what ever they are because that happens to be me. And in that sense that what I call my emotional attitude towards myself is really based on the wish of utilization of that what I am, and that my fear of that what I am and what I don't want is simply eliminated by the wish that I want to grow and by the knowledge that I have to accept that what I am.

For a long time this kind of Work involves accumulation of data, as I say, as close as I can make them to Absolute facts, but they will not be. And I will keep on thinking and considering, and I will still have influences from every center of myself, and I will still be subject to all the different things that belong to me as a human being walking on Earth. I cannot as long as I am on Earth and breathing I cannot eliminate the different factors that must influence me because I still have a body. I still am subject all the time to the thoughts which already are in my mind even if I temporarily exclude them if I could. Or that I say I close my eyes and I don't want to take in any more impressions. Or I say I don't want to feel and I reduce my state to a minimum, there are still remnants in that what I remember that I have felt. And I cannot eliminate my memory. And all the time when I start to collect facts which are added and added more and more, sometimes I say I will burst because there are too many and I cannot place them.

The solution for that kind of thing when I am in that kind of a state and when it is very, you might say, disagreeable and almost impossible to cope with it is that I sit quiet for a moment and say now let me see. Now let me do this or that, and do it very slowly. That all the ideas of what I should be or should become, or that I have a feeling that I have lost contact with the world as if everything has gone away and I'm all by myself, and I don't even know myself any more, and I've forgotten what my aims were, and that in a certain period in my life I had an idea that I could become this and that, that nothing apparently exists, that what I Am Exists! And that is the starting point. Then I do a little thing. Not very much. I may move my fingers for a little bit. I may just try to relax muscles in my legs. I just take a few steps hesitatingly. I lean against the wall and I push myself away from the wall with my arm. Maybe I bend over. Maybe I stretch out. Maybe I take one step forward, one step backwards. Maybe I do the First Obligatory, and I try to be Awake. I try to see this body, active. Something

of the "Little I" can remain if I am, careful, if I do it slowly enough, can remain Aware, and something is Awake in me.

This question of going over from darkness to light. It is the determination that I say I wish and I do! Kirkegard had a marvelous example of that. One is in bed, and it is lovely. What is this getting up? I take the cover and I uncover myself, and I jump out of bed. That is the active part. This is what I mean. I am enjoying myself, in my feelings, in my mind, in my chaotic state, in my love for myself, in my inability to do. I hold on to it because that is what I wish . And there I am in my bed luxuriously rolling around even in dirt, but I want it because I say I do not know where is God. And then I take the cover off with one jerk, and there is God! And I know it. That's kirkegard.

This many times is the determination that a man must make at a certain time. When everything breaks, when everything is falling down, when he is going to be covered, when he knows that he hardly can breathe, when he knows that his life is almost at the end, and he has no desire, nothing. At that time he has lost himself. At that time he finds himself! Sometimes very difficult to go through it because one says why should I suffer like that, and sometimes maybe it is necessary. Because then once and for all I know. I change at that time the negativity into just an attempt to become a little positive. As if at such a time a little bit of ray of light enters into the darkness, and it's not entirely dark anymore, it is twilight, the beginning. Somehow or other the Sun will come! With that I hope, because I know by experience that that lowest point has been reached, and then I wish to continue with my Life, my Life, no one elses.

So how does one Work? By Working! How does one grow up? By growing up and allowing. How does one plant? By tilling the soil and putting a seed in it, and watching it to see that all the conditions are conducive, because I'm a gardener and I love to plant the seed. I'm the keeper of my life. If I want

to grow up, my Life is that kind of a treasure. Then I take the responsibility for that, because I'm a man. And then I work! Very simple! And never mind what the rest of the world says, and what ever they may think, I can say I go to Heaven. To hell with all the rest of you. Then one Works!

Yes Bruce.

BRUCE: I'd like to have a task for me, I need to make a larger demand of myself, instead of doing things that will take less from me.

MR NYLAND: Bruce, during the day if you can and you can take off the time, five times during the day, to collect yourself and to draw everything of yourself within you. It is as if at such a time your body can even shrink to nothing. As if your mind is looking inside with your eyes turned inward. As if your breathing comes from your Heart. Do this five times; to sit just like this and excluding all the rest of the world. Nevermind what it is and what is happening; for a few moments, maybe a minute, you are separate, separate from them, and you are not affected by it because you have a hardness, You close that. For that one minute you are by yourself and you are then by yourself and you know it.

After this one minute, there are different ways of getting back to the world. One is very slowly... to return. Extremely slowly! All the processes of personality start to function again as if one comes out of sleep and one gradually meets the affairs of the day. This is one way. The next time, explode. Absolutely explode! At that moment everything that as been pent up, let it come out! It flows over. It's finished. The third way you go immediately into an activity and try to remain Awake. Because the state of this inward consideration for one's self is very close to the possibility of separating centers. And it is that kind of state of the psyiological part of the body that I would like to reach. And when I am in that state I can Work when I go over immediately into that wish. These are three ways you can try.

BRUCE: Do that according to how it is for me?

MR NYLAND: That's right,after,you can do it first one week all day every day and the second week every other day.

Come children, you must Work! Really! I don't like it when you just sit. I don't want to talk all the time. You've got to ask, you have to find out what to do with your life. We're talking about your Life. Like it or not. It's got to be considered, like your Death has to be considered, like it or not. It's the one thing you're absolutely sure about. You will not live forever in this physical body. And try to think a little bit about it. Because you're postponing it all the time when you don't think about it. And you don't have to become morose, but it is a consideration. Like when you have a certain responsibility for your body to maintain it, you cannot just let it go.

Is the question of hereafter important? Is the question of His Endlessness as a governing factor for that what we call the Universe important for you? Is the question of creation of a new kind of a world and that what you now wish to make important? Do you believe, that in you as you are, there is a form of Life, which cries, for being set free? Do you think in your mind and in your feeling about a relationship of a higher level to which you could aspire? To what extent do you think that your present life is worthwile? And what are you going to do tomorrow with that life when you Wake up? Not only just professionally fulfilling certain necessities so that you have some money to live with. The question of your friends. The question of spending your time and energy on so-called worthwile, or not worthwhile things. The question of allowing yourself to be superficial, allowing it so that you know you cannot be serious all the time, hundred percent-- it is stupid. But the balance. How much time for what, and how much time for something else? How much time for yourself? How much energy for someone else? And do it for someone else, and think about someone else, what you wish to do for such a person? To help such a person. Maybe where they are where they need help, and you can give it,

because fortunately you might have a little extra health that you could give, or some thought or a feeling, or a consideration, or something that you should have done long ago yet postponed because you were lazy.

Try to think about your characteristics. What you are as a personality. What is your character? Nevermind what your astronomy and your astrology tells you. What are you now and to what extent do you want to use it? And to what extent are you dependent on all kind of rules of the game which prevent you? To what extent have you strength.

This kind of a wish on the part of yourself which is your own. And to what extent do you have this wish connected with that, sometimes, which you might call God? In you. In your life. To what extent do you consider your Life a gift that is Holy, given to you, particularly when you are young, and you're growing up, and you have to use it in some way or other, and you misuse it many times because there is too much of it. And still you don't feel any pangs of conscience because you are not educated as yet sufficiently to understand that you have a certain responsibility for this Life. Because everything has gone fairly easy and you can always blame your father and mother for being alive. That is, that you are alive.

What will you do tomorrow? What are you going to do this week? What will you do to add to your emotional stature? Your body is finished you know. It just keeps on going. It won't grow any more. And your mind after a little while when it is filled with a lot of junk won't contain any more either. It's also finished, almost at the present time finished. And that what is your feeling is limited. And where will it go if if wants to grow? In what direction. Art? Creation? Writing? Religiousness? Becoming a Monk? or a Nun? Excluding yourself from the world. And be a Saint, and sit in an ivory tower.

What are you going to do? This is the thing you have to find out for yourself. And it is simple, because you have little aims, and how will you do them? And at what cost? And if you are serious about Work, which I hope

you are, and which I think of course you ought to be, because again, what else is there. Just a little talk here and there, disgusting every once and a while, and terribly boring, because you will have to face it exactly the same a you will have to face your death.

Relationships with people. Everything will run down. If you cannot maintain it on a certain level, the law of gravity will drag it down. And so will your body, because it's made of lead. How springy are your feet when you walk? How often do you walk with your arms outstretched, hoping to reach something. Like a child! Wishing to live, to find out. Where is this desire for adventure! Even if you know a great deal. Where are the opportunities for you to be unusual? In just letting yourself go once in a while. It should be the normal state of man, but he is so god-damned conditioned, so that he is too cultured even to allow himself to be just simple.

That is why I say you have to have questions, and not particularly theoretical questions. Questions about your breakfast. How you ate it, and where you were, and what time you spent, even if you tried to Wake Up during such a process.

Yea, you have a question?

QUESTION: Well, I can't ask it too clearly. But it's about being simple and and about Work. Very often when I work I feel like there's almost a devil in me saying, it's not right that I should ah working, and I don't know how to be a real body ...

MR NYLAND: Is the devil there all the time?

Q... Well I feel like, how come I watch this body remote from it?

MR NYLAND: Wait a minute! Is the devil all the time there?

Q... Well, I'd say lately, yes all the time

MR NYLAND: All the time? Then don't Work.

Q... But is it necessary to have your body in order before you can Work?

MR NYLAND: I don't think so. I think it gradually it becomes apparent that

one has to do something about what you call your will, so that the best way is to put your body in order. But I think, theoretically speaking, it doesn't make any difference how the body is as long as it is there, and something that you say is your "I" is Aware. So, you criticise yourself much too much. And I doubt very much that the devil is there all the time. It's not there now! And you at this moment could become Aware of yourself sitting. I've said that in the beginning. What is the matter with the devil interferring with you walking from here to the door. And what is so difficult about that, in understanding it? It's difficult to hold on to it. But it is absolutely nothing devilish. And what would be the difference if something is a little bit away from you when it still can observe you? There's a distance between you and me. It doesn't mean that I cannot say you exist when I observe you. Why couldn't the "Little I" do it, even if it was in the corner of the room?

Q... But what is it observing?

MR NYLAND: You! You. You haven't listened to what I've explained. Where were you? The "Little I" observes you as you are. You! The "Little I" is a very small thing. The rest of you remains as it is. The "Little I" simply says "there it... you...is." That's all. Is that so difficult?

Q... Well, I don't feel I've asked the question.

MR NYLAND: Ask it again. Ask some more. Get clear.

Q... I think somehow it must be important for us to really be a good animal. And I think that most of the functions of the body, at least for me, have always been moved by my imagination. In other words, I don't know when I'm hungry or when I'm tired or anything.

MR NYLAND: Do you know what it means when you say "I exist"? Just simply say "I exist." No description of it being an animal. No description of how it ought to be. No wish for any kind of a change. Just you are. This body as it happens to function, good or bad or indifferent. It's there. You say it's a hunk of flesh, but it is alive. If I could keep that statement in front of

me, and not get woosy about all kind of interpretation of what Work should be, and it isn't. Work is extremely simple. Statements about myself. This is me, and this "I" accepts it the way it is. No more. And every onee in a while when you stand in front of a door, I say "Come to yourself." It simply means that there is then something that is Aware of you standing in front of the door. Arrest yourself in ordinary activities every once in a while by stopping what you are doing to come to yourself in the sense I have explained it, and then to continue.

Q... Well, I do do that.

MR NYLAND: Do you.

Q... Yes

MR NYLAND: I doubt it. So now you try again. See if you can do it the way that I think you ought to do it. You don't do it.

Q... Well I have another question then. Whydo we do the Obligatories? What does it mean?

MR NYLAND: Why should I tell you now when you don't even know why you want to Work? I don't think you have listened to tonight. You're too involved with your own thoughts. Will you come tomorrow? Will you come with a mind completely blank?

Q... I don't know how to do that

MR NYLAND: I know! It's very difficult, and that's in your way. Try to be open. Try to find out what is really meant by Work, in all kind of ways. Try to think about it tomorrow. See if you can come to some conclusions. Then we can talk. It's not that I don't want to talk about it. Only I would like you to be on the right road first. You have all kind of hallucinations about what Work ought to be. 'Tis not so. You really don't know. And when I talk about it you don't listen. That doesn't matter because it happens with many people. But try to be much more open.

As I say, you exist. And you make a statement "I exist". And the "I"

means this, what I now separate from my brain, is Aware, of myself existing. It walks. It speaks. It is breathing. It is moving it's hands. It has a posture. It has an expression on it's face. No more. But that has to be very clear. Try to think about it. We'll talk again tomorrow, if you wish.

QUESTION: Mr Nyland, the last, since you sere last here I've experienced a lot of different things. In relation to Work, aome were really different. Because of moments, changes that i've gone through. Ah, som of them were wuite exciting and other ah seem to feel just like the beginning of an attitude of growing...

MR NYLAND: Are you afraid?

Q... No!

MR NYLAND: Good. What you do then is simply to add a little bit more to your knowledge

Q... Well, I felt the need was very late, but something, it felt, like something, every thing that's happened, possibilities for so many different things. I feel as if something new has to enter.

MR NYLAND: I think it's right. As long as you're not afraid.

Q... So you say add to my knowledge

MR NYLAND: As long -- it adds knowledge to the total store of knowledge which you have. Certain facts of things you haven't seen or you have not experienced. Now you experience a little different things and you simply add them to the knowledge. You might say it becomes memory because you can remember that you had them. But as lond as you're not afraid of them it's quite all right. It's a little new. To some extent the result of a certain advanture. And if you're not afraid you continue to remain adventureous. And I think it will be very interesting to find out more.

Q... I do have one particular question. Right after you left, last week I guess it was, I was in a very particular emotional state towards Work. It was something that every time I would have a thought or anything, I couldn't

just because I wanted to keep that wish alive so badly. My thought would go away.

MR NYLAND: Too bad isn't it. You know but sometimes you wish too much. And then at that time y ou are not able to keep the wish because it's too much. In such a case let it go. That is, let go what you cannot contain.

Again, consider it a little more matter of fact. Here I am in a certain emotional state. And it gives vibrations in me. And I feel a little more alive or I have a wish or sometimes a little out of breath, and I really don't know what to do with it. You see, that is all. And I cannot formulate it because it is mostly emotional. And I don't really want to formulate it because I'm afraid that, in public, and it would do harm. So I would simply leave that for what ever it is, and what ever flows out that cannot be used, let it go.

At the same time, when that state is there, try to do certain things in a very simple way. Not necessarily with any particular purpose. If you're in your room, you can walk up and down. You can move even a chair. You can pick up a pencil and put it down again. You can wash a dish for five minutes. It may be clean, but you keep on washing it as if it's still dirty. Blow your nose ten times. Do all kind of strange physical activities of no value! Then only that your body is active. And in that particular, way as an experience of a simple activity, the emotional energy will be distributed.

Q... I tried doing something simple when I was in that state which lasted for a couple days. I tried moving a rock but I, going into a room, picking up a chair, walking to the other side.

MR NYLAND: Good. Did it help?

Q... Ah, well, this is interesting, in my Work attempts, when I think of that Work attempt in particular, there is one moment that I can remember so clearly as if I were almost there again. Now I think I must have been Aware then, at that moment.

MR NYLAND: Probably, we'll call it that way.

Q... But the thing is that that state of aliveness to Work is very buried now, and during the days I don't know what kind of attitude to have towards myself, as if I'm dead.

MR NYLAND: Do as if it never existed. Don't wish for it. Just let it come when it comes. As soon as you start looking for it, it might never come. At the same time I would like to keep on having a wish for Work. But I don't want to define what I'm going to find. You see what I mean? Yea. It will help. And it will come back. It will come back in different colors, different kinds of experiences, different descriptions even if you want to describe it. But keep on. Keep on going. You don't stop your breathing either. In exactly the same way one should not stop attempts to Wake Up. Not stop them! They won't always be there like your breathing is always there. But when the attempts are there as a wish, keep on. Wish. Make an attempt. Try. If you breathe, you are not considering what you're going to do with the air that comes to your lungs. All you do is to breathe because your body wants to. In the same way your psyche wants to have food. If it can receive it by means of Work, the psyche will take care of it. All right? We'd better not make it too complicated now. Good!

Are we at the end practically? Yea. The next five minutes will be exactly the same as before. Because I would repeat what I've said before. We'll see each other tomorrow. For your own benefit try to think about the value. The opportunity there is for you to find out what you have to do in order to become a man. This, such a statement "What to do" you don't even find in the Bible. And only in a very general way as the Ten Commandments. But it's not disclosed in the bible. All it says is "keep your lamps burning." That is, to be alert, and if possible, when the Bridegroom comes, you will be Awake and you will be let in.

Be prepared! Make sure that you know that you are alive. Every once and

a while when you come to yourself, if you can, maybe you can be very happy that you are alive. And the greatest thing is when the day starts and you Wake Up, and you open your eyes, that you're really happy. Because the day is full of opportunities. Like the stars in the night. And still what one wishes is to have one day totally with one wish as if the stars of the night have disappeared when the Sun comes,as one wish to shine, and to give light, and to give heat.

See you tomorrow. Some of you probably at movements - 4:00 o'clock. Do I have to say anything more Bill? What is it? The movements will be at BIll and Steve's place at 4:00. Right? Is there any general information I still would have to say?

BILL: About moving the piano tonight.

MR NYLAND: Ah, yeah! How can I forget it? Volunteers. You know in order to do movements, there has to be a piano. Piano is not there, and it has to be there. Who is strong? We have a truck haven't we Bruce? Come on you men. Who is ... yeah! of course. Is that enough Bill?

BILL: I think we'll need five, Bruce's truck is pretty high.

MR NYLAND: Ok. At least five. And two supervisors. That's good. That will work off some energy. Good night!

Transcribed in Seattle, Washington
January 15, 1969
Ross Beach